mixed up with the experience of the divine sweetness,—showing that the truest directness is not yet reached, and the danger of lapsing into man-worship or deva-worship is not: yet fully escaped. This fact the Upanishadic sage expresses by saying that at the gate of *Aparajitam Ayatanam,* the impregnable abode of God, there stand Indra and Prajapati, the highest of devas, as *dvaragopau,* gate-keepers. On the approach of the true worshipper, " *Tau asmad apa^ravafah "*-—they withdraw from him. The implication is that less true worshippers,— those who mix up their worship of the Infinite with that of <(incarnations ", " great men " and <(centres "—are held back. However as soon as the pilgrim-soul enters the *Aparajitam Ayatanam, " Tarn Brahmotejah pravisati. Tejah* is both light and heat, both wisdom and power. Henceforth there is no more groping in darkness, but more and more light, day after day, and no more compromise with untruth and wilful ignorance. Henceforth also there is no parley with and no yielding to weakness and impious indolence and sluggishness. The true worshipper of God is known above all by the *power* which his words and actions express and radiate. However, our pilgrim is now in the *sahhasthanam,* Council Chamber of God called the *Vibhu* (all-pervading). As the immediate effect of this entrance, " *Tarn Brahmayasah pravisati"* the glory of God enters into him. His. thoughts, purposes and actions, being now wholly attuned to God's*

God himself is glorified in all that he says and does. He takes praise and blame indifferently, for he knows he is but the servant of God and it is God who acts through him. There are indeed egotistic priests, who sometimes ascribe their selfish actions to God. But the distinction between such men and the truly selfless servants of God is so transparent that it does not require much insight to see it. However, the Rishi now describes the Brahman's throne named *Vichaksha'na* which is. *Prajna,* Reason, and his " coach of infinite brightness ", *Amitaujasam— Paryankam,* which is *Pvana,* Life. The description is indeed allegorical but couched in scriptural language, it need not detain us. We rather hurry to the dialogue which follows, that between the finite and the Infinite Spirit. The wisdom of the former is tested by the latter with many a question, the details of which need not detain us. The most important part of it is the affirmation made by the finite of its relation of unity-in-difference with the Infinite. In reply to the question, *"Kosi"*—who art thou ?—the worshipper says <(*Tvamatmasi Yastvamasi Sohamasi."*—" Thou art the Self, what Thou art, that I am." There is unity of essence or substance, and yet a difference of personality indicated by the distinction of " *Thoa* " and " / " There is nothing in what follows,—and there is little that follows,—which may imply